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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

“RELIGIOUS CONVENTION OF CHRISTIAN DENOMINATIONS.”

[To the real christian no intelligence can be more interesting than that which informs him of the increase and prevalence of that brotherly love and charity, among the followers of Immanuel, which were striking characteristicks of the immediate disciples, and first followers of the “Prince of Peace.” It is interesting, because it affords him the most satisfactory evidence, that those who exercise these heavenly graces, are imbued with the same spirit, which induced the Son of God to leave the glories of the third heaven, tabernacle in the flesh, agonize in the garden, and expire upon the cross—who said to his disciples, “This is my commandment, that ye love one another, as I have loved you.” And, how did the Son of God manifest his love to men? By giving himself for them—and that while they were yet *enemies*. If such, then, were the love of Christ to his *enemies*, what should be the ardour of that love which different denominations of christians are bound, both by the example and precept of their divine master, to cherish and to *exhibit* towards each other. In regard to this duty, it matters not by what inferior title they may be distinguished, whether they be followers of Paul, or Apollos, or Cephas; they are still bound to “love as brethren.” They have “one faith, one Lord, one baptism.” They have been washed in the same laver of regeneration—enlightened and sanctified by the same Holy Ghost. They are alike strangers and pilgrims on earth, advancing to the land of promise, in the train of the same glorious Captain of salvation. They are clad in the same panoply from the skies—and shall hereafter unite in the same triumphal chorus in the mansions of rest. If such, then, be the circumstances, and if such will be the final destination of the saints of God, oh, why should they not be united in their exertions to advance the great objects of their existence, *the glory of God, and the salvation of souls*.

Discord is the legitimate child of hell, her hideous form ought never to have found its way into the christian phalanx; but, alas! full early she intruded, and too long has she been fostered there. Whilst, then, the christian laments her past success, and weeps over the misery she has introduced to the church of Christ; let him at length be persuaded to wage sudden war with the monster, and banish her again to the darksome pit whence she originated. Thus shall he best promote the cause of God, by advancing the peace and happi-

ness of man. When discord shall be entirely banished from the christian camp, then shall the powers of darkness tremble—then shall the wild speculations of infidel philosophers, the foolish chimeras of Mahometan delusion, and the disgraceful phantoms of papal superstition cease to disturb the peace, and tranquility of the world. To effect this grand and glorious object, we are persuaded nothing can have a more direct and powerful tendency, than the *union and harmony* of different denominations of christians; and we do most ardently rejoice at the welcome intelligence of the formation of such an union among christians in one of our new states; and it is most anxiously to be desired, that an example so noble, should not be exhibited in vain to christians in this quarter. Friends of Immanuel, read, ponder, and imitate.

The following account of a *religious convention* in the state of Mississippi, was recently forwarded, by a gentleman in Natchez, to the editor of the Christian Herald.

At a meeting of ministers of the gospel and christian brethren of different denominations, convened on the 18th of December, 1817, at Clear Creek church, near Washington, in the state of Mississippi, pursuant to information publicly given, for the purpose of mutually reciprocating the expressions of christian friendship, and endeavouring *unitedly* to promote the common interests of the Redeemer's kingdom; the following ministers were present:

Rev. David Cooper, Rev. William Montgomery, Rev. James A. Ranaldson, Rev. Daniel Smith, Rev. Laurence Scarborough, Rev. John M. Menefee, Rev. Benjamin Davis, Rev. Elias Cornelius, *missionary*, and Rev. William M. Mahon.

The Rev. David Cooper was chosen moderator, and Rev. Elias Cornelius, secretary.

The meeting having been opened with divine worship, it was moved and seconded, that all officers of any christian church who might be present, be considered as forming a part of this religious convention: when it appeared that the following officers of churches were present—

Messrs. John Henderson, Abraham Galtney, Joel Pate, Wm. Foster, Wm. Snodgrass.

At request, the Rev. Mr. Montgomery rose to explain the objects of the meeting as originally contemplated by the Rev. Joseph Bullen and other ministers of the gospel at whose request the appointment had been made. These objects it appeared were in a high degree benevolent, and such as every real friend of Christ, of whatever name, could not but regard with equal concern. It was conceived that in all countries, and particularly in this, where the harvest is *great* and the labourers *few*, there should be as strong a bond of union among the different denominations of christians as possible. As the grand object is *one*, so their efforts to obtain it should not be weakened by unnecessary divisions. It had long been a desideratum among the good, that practical demonstration should be given to the unbelieving and the ungodly, that however much the followers of Christ might differ upon subjects of smaller moment, they

have in fact, a *common interest*—a *common cause*—the cause of virtue and of God. With the view of unitedly and effectually promoting this cause the present meeting had been called, and it was hoped by the help of God it would soon appear that it had not been called in vain.

These sentiments were followed by the most cordial and animated expressions of mutual approbation by the brethren present, who all seemed to partake of the same spirit of love, and to be governed by the same purpose of united efforts for the promotion of true piety and christian morality.

The Rev. Mr. Bullen having arrived, united in expressing his congratulations on the occasion of the meeting, and explained still further the subjects originally contemplated for discussion, particularly the expediency of an annual meeting of the different denominations of christians in this country for the purpose of increasing and perpetuating those happy results, which he believed could not fail to be produced by such an extensive concentration of christian influence and christian action.

With the design of carrying into execution the important objects of the meeting, it was moved and seconded, that a committee of four persons be appointed, to draw up a number of resolutions expressive of the views and feelings of this meeting, with an address to the disciples of Christ of every denomination; and that they report to-morrow morning at 11 o'clock.

Messrs. Montgomery, Ranaldson, Smith, and Cornelius, were appointed the committee.

Moved and seconded, that divine worship be opened in this place and a sermon delivered to-morrow at 12 o'clock.

After prayer, adjourned.

Friday, Dec. 19th.

Met according to adjournment. Opened the meeting with divine worship.

The committee appointed to prepare a number of resolutions expressive of the views and feelings of this meeting, with an address to christian professors of every name, reported the following, which were unanimously approved and adopted.

After hearing the report of the committee, publick worship was opened and a sermon delivered by Rev. Elias Cornelius, from Joel iii. first clause of the 13th verse.

After divine worship the business of the meeting was again resumed. The expediency of an annual meeting similar to the present, was discussed: whereupon it was resolved, unanimously, that a meeting be holden the third Thursday in November, 1818, at Washington, to be entitled "*The Religious Convention of Christian Denominations*;" to be composed of ministers of the gospel in good standing, and officers or other official representatives of any christian church.

Rev. Daniel Smith, Rev. John M. Menefee, and Mr. Wm. Snodgrass, were appointed a committee to superintend the printing and

distribution of five hundred copies of the minutes, resolutions, and address* of this meeting.

Concluded with prayer. D. COOPER.

RESOLUTIONS.

1. *Resolved unanimously*, That a spirit of christian affection and unanimity be recommended and encouraged among all christian denominations.

2. *Resolved*, That it be recommended to christians of different denominations, to observe the first Monday in every month as a season of united prayer, social or private, for the revival of religion in our land, for the success of the gospel among the heathen, and for the establishment of the Redeemer's kingdom among all nations.

3. *Resolved*, That the necessity of vital godliness, and of personal and family religion, be generally inculcated and strongly enforced.

4. *Resolved*, That special care and attention should be paid to the promotion of the religious education of the rising generation; and that the utmost vigilance be recommended to prevent the diffusion of infidel principles in the instruction of youth.

5. *Resolved*, That united and vigorous exertions be recommended for the melioration of the morals of society; especially as relates to intemperance, gambling, profanity and the abuse of the Sabbath day.

6. *Resolved*, That general exertions be encouraged for the promotion of Bible Societies, and the distribution of the sacred scriptures.

RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSIONS.

AFRICA.

Extract of a letter from Mr. B. Shaw, to the Rev. James Bunting, dated Lealie Fontieng op de Khamies Berg, January 19, 1817.

Rev. and dear Sir—Having an opportunity of sending you a few lines, I gladly embrace it, and write once more from the land afar off. We have now got into our new house, though one end remains unfinished; this I have been constrained to build with my own hands. I have still much work before me in taking in land for the mission-house; for the purpose of a garden, &c. I have, therefore, but very little time for writing, reading, or any thing of the kind. A few extracts from my journal will not, perhaps, be altogether unacceptable to you, therefore it is, that I lay aside my other work-tools, and begin to handle my pen; not in the most elegant manner, but so well as I can at present.

November 17, 1816. Having proved one of the men as an interpreter in private, I, to day, begun with him in publick. After service I asked the captain of the kraal, who knows nothing of the

* The address will appear in our next.

Dutch language, if he understood, and he answered in the affirmative. I then inquired how he liked the word of God; if it were good for his soul, and he said, "*al he laquor*," i. e. exceedingly good. In the evening, after we had laid down to rest, we heard the people singing and praying in their huts, which I believe continued till midnight.

18. This evening, while speaking from the narrative of the woman of Canaan, Matt. xv. the Lord was assuredly with us, and one woman in particular was using her language, "Lord, help me." The poor creature laid upon the floor, and wept, where she continued long after the people had gone: she afterwards said she was "*al he veel Jondiy*," (very sinful,) which was the cause of her distress.

24. This evening some of the people were talking together respecting their ability to understand me when holding service. They said when I spoke to them respecting the things of the world, they were often at a loss to understand me; but when I was in the *Kerk* (so called by the people here) they *understood all*. They said the reason was the words entered their hearts, and assured them thereby, that they were the truth.

December 1. Having desired two of the men to inform all the people that they knew, who were desirous of fleeing from the wrath to come, to meet me in the afternoon; about twenty came together, when the following were some of the expressions which fell from their lips: on asking the old captain how he felt now that he had heard the gospel of Jesus Christ, he said, "All the sins which I have committed from my childhood to the present day, are placed before my eyes." This I readily believed, as he generally weeps under the word of God, and I have often seen him wandering up and down as one refusing to be comforted, till the Lord shall speak peace to his heart. My interpreter said, before he believed in Jesus, he could not understand the scriptures; but so soon as he had faith in his heart, he then understood through the Spirit's teaching. He also said, "After I had one day heard the word, I was going on the road with some other persons, when I found myself constrained to leave them and go behind a bush to pray to the Lord: there, through distress of mind, I fell to the ground, and found my sins as a spiker (or large nail) fasten me to the earth." The same man, I trust, has now found peace with God, through Jesus Christ. A woman said, she felt something like *een slange* (or serpent) in her heart, which so tormented her that she had the greatest hatred thereto; but knew not how to get rid of it: I told her, of course, that "the seed of the woman," was manifested that he should bruise the serpent's head, and destroy the works of the devil. Another said, "Before I heard the gospel, it seemed to me as if some one were saying to me you are a sinner; you have committed such and such sins; but now I am more fully assured of it, and I hope to find redemption through the blood of Jesus." I assure you I am often astonished, considering the little they have heard, when I hear them talking with each other respecting their sinfulness, and their *Salig Maker* (Saviour.) While met together in our publick means, I

often thought of Old England when I saw the tears gushing from the eyes of the people, and when they sighed so loud that I could scarcely hear myself speak, I thought then, now are the people in England praying for us.

15. A youth, whose mother is of the Bushman tribe, came to me this afternoon, and said, he had been constrained while in the field with the cattle, to wrestle with the Lord in prayer, and that he had been so sorrowful on account of his sins, that he knew not how to exist, but that at other times he is comfortable and exceeding happy.

22. Mr. Bartlett, who is stationed at Pella, about a week's journey from this place, has sent me one of his interpreters to assist us. I feel myself much obliged to Mr. B. for his kindness, though I know him not. After our forenoon service I met the men in class, and on asking the captain the state of his mind, he said, "Some time ago I was very sorrowful, and had something upon me like a great burden; but the Lord has taken that away, and in the place thereof he has given me joy and peace." If expressions of this sort were used in your love-feasts in England, would they not be thought proper? And it humbles me in the dust when I see the poor Namacquas, after service, retiring for private devotion among the rocks, of which we have abundance on every side. I, one night, about nine o'clock, took my gun and walked to the garden by the light of the moon to see if there were any hares, as they come and destroy our plants, I was struck on hearing a human voice from a distant rock; and as I drew nearer, I was convinced of its being a poor Hottentot, who had retired to that place to beseech the Lord that he would, for the sake of Jesus, forgive his sins. I thought of him of whom it was said, "Behold, he prayeth." I felt considerable consolation since I came to this place, from the consideration that I am now among heathens, properly so called, and that the Lord is pleased to own the little I can say to them, by his grace and Spirit.

The station where I now am bids fair to be a very important one, as there is no church, I suppose, within one hundred and fifty, or two hundred miles of the place, nor is there any missionary settlement near. The old house in which I speak is far too small on the Sabbath-day, as many people come from the different places around us. Some boors have also been here, and I have heard that they are coming again. With the articles we purchased in the Cape we have procured some sheep, goats, and corn, for our own consumption, so that here there will be no weekly board to pay—no coals—no candles—no house-rent. We make our own candles, and we have plenty of wood (bushes) for the fire. Another year, if all be well, we shall grow our own corn, and we have already peas, beans, and carrots, onions, lettuce, turnips, radishes, and celery, growing; and some of which are fit for use, in the garden. God willing, our own house and chapel will be completed without any expense, save the tools, which I purchased, and our own labour. Thank God we are all well. My wife joins me in love to yourself and all. Yours, B. SHAW.

BAPTIST MISSIONS.

Report of the London Baptist Missionary Society, delivered June, 26, 1817.

TRANSLATIONS.

(Concluded from p. 279. vol. 2.)

On engaging a Pundit in one of these cognate languages, after having examined and ascertained his qualifications, we give him an improved version of the scriptures in a language with which he is well acquainted; for most of the Pundits we employ, while good Sungskrit scholars, are also acquainted with at least one or two of the cognate languages of India, besides their own vernacular tongue, and some of them with three or four. Then placing him among two or three other Pundits who have been for years employed with us, we direct him to express the ideas which he finds there in his own vernacular idiom, with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meanwhile the grammatical terminations, and the peculiarities of the language are acquired, possibly by the time when he has finished the first gospel. The work of revision is then begun with the Pundit. This at first proceeds exceedingly slow, as nothing is suffered to go to press till fully understood and approved; and in some instances, the alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value; as the discussions which it originates, both lay open the language to us and the sense of the original to the Pundit. As we advance, we proceed with increased ease and pleasure; and seldom go through the fourth gospel without feeling ourselves on firm ground relative to the faithfulness and accuracy of the version. Thus a first version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first version of the Bengalee New Testament, the product of seven years' severe labour and study. The Old Testament becomes still more easy; and the knowledge and experience acquired in bringing the first edition of the scriptures through the press, form no contemptible preparation for the revision of a second edition of the New Testament.

The printing of these versions is highly important; as, for want of the means to print them, versions have often lain almost useless, and in some instances may have been lost.

In this part of the work we have been favoured with such assistance, that we have types ready for printing in almost every one of these languages. Some of them have a peculiar character of their own, as the Orissa, the Kashmeer, the Wuch, the Guzuratee. &c. In the greater part of them, however, the Deva-nagree is familiar to most of those who can read; and, as this alphabet is perfectly complete, while some of the local alphabets are greatly deficient, it seems desirable to extend the Deva-nagree as widely as possible. It would indeed greatly facilitate the progress of knowledge, if it could have

that extension given it in India, which the Roman alphabet has obtained in Europe. This we wish, if possible, to promote; and hence, though we have cast several founts of types in the local characters, for the use of those who now read these alone; yet, as many prefer the Nagree, it is our design ultimately to publish an edition of the most of these in the Nagree character.

That the labour is not lost which is thus employed in giving the scriptures in a language, though spoken by not more than two millions of people, as is probably the case with some of these, must be obvious to all who are acquainted with the state of things in the British isles.

The value of this has been demonstrated in Wales, where the Word of God, being translated into the vernacular language of that small principality, has, age after age, brought forth fruit in the most abundant manner; this, however, it could scarcely have done in the same degree, had the Welsh been left to derive all their knowledge of the scriptures from the English language, although it is the language of their nearest neighbours, and spoken, in a certain degree, among themselves. The importance of this will further appear, if we on the other hand, consider the state of things in Ireland, in the vernacular language of which, the scriptures, if wholly translated and printed, have never yet been circulated to any extent; and, to this very day, we find the inhabitants, under a splendid and numerous Protestant establishment which conducts worship in the English language, almost as ignorant of the scriptures as the Hindoos themselves. The expense and labour which have been so commendably applied within these few years past to the completion of a Gaelick version of the scriptures, though that language is far less extensive than any of the Indian languages, serve further to show the value of the object before us.

The importance of thus preparing versions of the scriptures in all these languages, if possible, will further appear, if we consider the ease with which the gospel may be introduced by any missionary into one of these provinces, when this is once effected. A missionary who may in some future period wish to carry the gospel thither, may not possess that turn of mind which would enable him to sit down with delight in so arduous a work as the translation of the scriptures: he may not possess that knowledge of the originals, which such a work requires; or he may not have a press at hand, to print the scriptures when translated, or funds to meet the expense; but, devoid of all these, with the scriptures in his hands already translated, he can begin proclaiming glad tidings of mercy to perishing sinners; yea, the very perusal of the scriptures, with care and diligence, will be to him both grammar and dictionary, in the acquisition of the language.

Nor, when the scriptures are thus translated, will an European missionary be, in every instance, requisite for the purpose of introducing the gospel into these provinces. A brother born and raised up in India, or even a Hindoo convert, though incapable of translating the scriptures, may acquire the local character, if different from

his own, and go among his bordering neighbours, and quickly attain a language so nearly allied to his own. Thus several of our brethren, born in Bengal, are now employed in Hindoostan;—and not only have brethren Kerr, Thompson, and Peter, natives of Calcutta, carried the gospel into various parts of India; but our brother Krishnoodas, whose memory is precious among us, took the Orissa New Testament, went into the country, learned the language, and laboured with brother Peter, till arrested in his career by that sickness which at length conducted him to his Father's house above.

The expense of giving a version in each of these languages is also far from being great. Our experience in the work of translating and printing enables us, at this time, to judge pretty correctly respecting the expense of one of these versions: and we think, that, in general, now types are prepared, and all things are ready for the work, the expense of Pundit's wages for translating the New Testament, and bringing through the press, and that of printing a thousand copies, including types, paper, &c. will be little more than four thousand rupees, or five hundred pounds; which sum, we think, will both secure a version in almost any one of these languages, and an edition of a thousand copies; a number sufficient to convey the knowledge of the gospel into any one of these provinces, as well as to secure the translation against the possibility of being lost. A second edition of three or four thousand copies will, of course, come to about a rupee each copy. Thus, then, five hundred pounds will almost secure the gospel's being given to any one of the provinces of India; and were any friend in his lifetime, or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation, till time itself shall be no more. Were we to include the whole of the scriptures in one of these languages, the expense could be ascertained with equal ease. The Old Testament is to the New as 7 to 25; that is, it contains more than thrice, but less than four times the quantity of the New. Two thousand pounds, therefore, would now defray the expense of the WHOLE of the sacred oracles in almost any one of the cognate languages, and of printing a first edition of a thousand copies.

It is from a view of these circumstances, that we have been induced to improve to the utmost those advantages which we possess for carrying forward the work. It is true, that at the date of this memoir, we had not begun the translation of the scriptures in eight or nine of these languages: as the southern Sindh, the Kutch, the Marawar, the Malwa, the Magudha, the north Khosha-la, and the Mithalee. But whoever will refer to the specimens of the Lord's prayer in these, and reflect on the ease with which they can be added to the rest, will not wonder, if we candidly acknowledge, that, should Divine Providence spare our lives, and continue to us the advantages now enjoyed, it is not our intension to stop till every province and district throughout India shall have the word of God in its own vernacular tongue. For granting, that to acquire the remaining tenth of the words in these dialects may be dif

difficult to persons advanced in years, it will appear evident to those who duly reflect on the subject, that it will be still more difficult to others hereafter, who may be totally new to the work, to acquire, through the medium of the Sungskrit and the chief collateral tongues, an accurate knowledge of the other NINE-TENTHS of the words in these languages, together with that experience in the work of translation which can only result from many years acquaintance therewith. Convinced, therefore, that, at our time of life, we cannot serve our generation more effectually in any other way, it is our determination, as far as the Lord shall enable us, to devote the remainder of our days to labouring therein ourselves, and to the training of others to the work, who may carry it forward when we are laid in the grave.

CORRESPONDENCE OF THE (LONDON) MISSIONARY SOCIETY.

CHINSURAH.

A letter from Mr. May, dated March 28, 1817, expresses the great satisfaction he feels on the arrival of Mr. Pearson, to assist him in the management of the numerous schools confided to his care by government. The number of children on the books was 2660. He complains of the negligence of some of the native teachers, but looks forward to an improvement. He expects great relief under his pressing labours from Mr. Pearson, when he shall have learned the language of the natives, to which he is studiously attentive. Mr. Harle also (whom we mentioned some time ago) is studying the language, and assists Mr. May.

The Sunday School commenced, in October, was going on, and Mr. Pearson takes an active part in it.

Mr. May has a school for teachers, in which there are fourteen young natives. Many applications are made, requesting that new schools may be opened. The schools are chiefly on the banks of the river; and Mr. May, in visiting them, is sometimes obliged to sleep a night or two in the boat. He mentions that Mr. Townley and Mr. Keith preach in a place called Dum-Dum, and that Mr. Lawson and Mr. Yates (Baptist missionaries) take their turns in preaching there once a month. He thinks that the residence of our brethren at Calcutta will prove a great blessing to the country.

Mr. Pearson, in a letter dated Chinsurah, March 18, 1817, relates with great delight his kind reception at Calcutta by the missionary brethren; and the pleasant voyage he enjoyed from England to Madras, where he and Mr. Medhurst arrived Feb. 12. He says, "True, it was long, five months and nine days, but it did not appear so to us. Being at sea, even in fine weather, must prove irksome to those who are unemployed; but our hands were always engaged. We studied from morning to night, except two hours in the day, in which, alternately, we taught such as were willing, to read and write." One man, who at first knew little more than the printed alphabet, so improved, that previously to their leaving the

ship, he presented for revision a large sheet, neatly written, extracted from St. John's gospel.

Mr. P. speaks highly of his companion, Mr. Medhurst, and of the pleasure they enjoyed in each other's society; and of the comfort they derived from having an excellent captain (Weatherhead.)

On the 20th of February they proceeded to Calcutta, where they arrived March 6. At Mr. Townley's they found Mr. and Mrs. May, who had come from Chinsurah to meet them, and whom they accompanied to that place. After mentioning the excellent health with which God has favoured him, and his engagement at Chinsurah, he says:

"From these things, sirs, you will perceive the state of my mind. I am at home, and I am happy. God, I trust, is with me, and it is enough. My views are what they were in England, only, I trust, still more determined: for a christian, whether he be a missionary or not, cannot stand still. Sensible, in part, of my own weakness and emptiness, I would desire, both for inward sufficiency and outward prosperity, to rest solely on the providence and grace of God. O! that it may please him, while pouring upon you his choicest blessings, to remember me, enabling me to possess energy, dignity, and decision of character, and to continue ever your faithful servant in Christ,

J. D. PEARSON."

SURAT.

Messrs. Gordon and Hall, the American missionaries at Bombay, are going on well: they are now enabled to preach, or rather to converse with the natives, and explain the scriptures to them. They have now four schools, three of which are exclusively for heathen boys, except that in one of them there are about twenty Jewish boys. They have printed a small tract for children. They hope soon to have the gospel of St. Matthew printed, and used as a school-book, to which no objection seems to be there made. "And," say they, "as the children are daily reading the pure word of God, there is great reason to hope that such impressions will be made on their minds as will prepare them to receive the truth as it is in Jesus. We see nothing to prevent carrying the plan of schooling to a great extent; and surely it is an object worthy of the zealous patronage of missionary societies." Their hands have been strengthened by the arrival of another missionary, Mr. Bardwell, who is also a printer.

DOMESTICK.

Nineteenth annual narrative of missionary service, directed by the trustees of the Missionary Society of Connecticut, principally in the year 1817.

(Continued from page 284, vol. 2.)

State of New-York.—Among the destitute settlements of Genesee and the Holland Purchase the Rev. Eleazar Fairbanks laboured seventeen weeks. His pastoral charge is in ———. In several places he beheld very animating tokens of a gracious work. A di-

vine blessing seemed to crown his own exertions by making them instrumental of gathering souls into the fold of the Great Shepherd. He had also occasion, in many instances, to lament the too successful industry with which the most destructive delusions were propagated.

The Rev. Elihu Mason, during the term of sixteen weeks, delivered ninety-seven sermons. He had no pastoral charge. He was employed chiefly in the northern, eastern, and southern parts of the Holland Purchase. His services were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small is the number of ministers established in that region—very few the missionaries that have ever laboured in that field. He found, however, a growing respect for moral and religious institutions. He was, in general, kindly received, and in many instances with the warmest expressions of gratitude to the society by whose appointment he was there. Numerous were the places in which there had been recent and great revivals of religion. Many persons he found yet under the awakening influences of the Holy Spirit—many deeply solicitous on the subject of salvation. In almost every settlement which he visited were numbers who, convinced of their sinfulness and ruin, were anxiously inquiring the way of forgiveness and reconciliation to God, and yet had no ambassador of Christ to guide them. Often did the sight of a missionary draw forth tears of joy, and his instructions were received with great delight. They held meetings regularly for reading on the Lord's day, and conferences were frequent through the week. He was much affected as he found almost every where, a deplorable want of correct ministerial labours. Multitudes, especially of the young, whose hearts the revivals had prepared for the reception of the true doctrines, were imminently exposed to be led astray by the persevering assiduity of false teachers that abounded among them. It appeared evident, beyond a reasonable doubt, that, could a number of suitable missionaries be employed in that region, many flourishing churches and societies would soon be established. By such means, the strong delusions impressed on the minds of the people by heretical instructors, and by corrupting books, that were industriously circulated, might be effectually counteracted. Many families were destitute even of a Bible. The sacred volume, and books of every description which truly explain and powerfully enforce the doctrine and duties it reveals, would be joyfully received.

Sixteen weeks were devoted to another section of the Holland Purchase by the Rev. John F. Bliss. His pastoral charge was in Avon. A rapid increase of population had, within a few years, filled many of the towns with inhabitants. As in new settlements generally, so in that region, the people—a great proportion of them—were far from being wealthy. They were also much—very much—divided by sectarian influence. In some of the towns that were filled with inhabitants, no churches of the congregational or presbyterian denomination had been formed. Several were the instances

in which he collected and formed into churches the professors of religion who, from various and distant parts of the country, had settled in such towns. He was uniformly received with attention and kindness. The good people very fervently expressed their thankfulness to him, and to the society by which he was employed. Tears of gratitude as he called from house to house, rendered many of the scenes tender and interesting. In the towns, which he visited, revivals had been numerous and powerful, though not as extensive as among the settlements in which Mr. Mason laboured.

On the Niagara frontier—a western border of the Holland Purchase—the Rev. David M. Smith, was sixteen weeks in missionary service. He had the charge of a church and congregation in Lewiston. He was witness, to no special revivals of religious attention. Social order and morality, however, were progressively improving. Much gratitude was expressed for the benevolence of those who patronize the objects of the Missionary Society. While the people rejoiced in having their present wants thus remembered by their distant brethren, they hoped to be extricated ere long from their embarrassments; and to be able not only to provide for themselves the enjoyment of evangelical privileges, but also to assist in extending the same favour to the destitute in other regions.

The Rev. John Spencer has no pastoral charge. He, therefore, gives himself wholly to this work. The south-westerly parts of the Holland Purchase have been the principal field of his labours. Occasionally the last year, he entered Pennsylvania. He delivered three hundred and eighty-one sermons. In a few towns he was the joyful witness of great revivals. Religious appearances were in general more favourable, than in the preceding years. For a long period, he has been conversant with those parts of the Purchase. He must be consequently, a competent judge of the progress which morality and religion have made. While the precious revivals, of the past year, were confined to a few towns, he lived and laboured in hope, that in mercy to perishing sinners, the displays of redeeming grace would be yet much farther extended and multiplied.

(To be concluded.)

“MARYLAND AUXILIARY COLONIZATION SOCIETY.”

At a meeting of the citizens of Annapolis, a number of the members of the legislature, and others then in the city, in the room of the house of delegates, on the evening of January 24th for the purpose of considering a plan for colonizing the free people of colour in the United States.

The honourable *William Kilty*, was called to the chair, and

Henry H. Chapman, esq. appointed secretary.

The object of the meeting was fully explained by the honourable John C. Herbert and Francis S. Key, deputies from the general society; and also by Robert G. Harper, esq. in doing which those gen-

tlemen, in a display of talents and eloquence peculiar to themselves, most impressively manifested the policy of such a measure as it regarded the community, and its humanity as it concerned the unfortunate race of mankind on whom it was intended to operate.

The following resolutions were then proposed, and unanimously adopted.

1. *Resolved*, That it is expedient now to form a society, auxiliary to the American Colonization Society.

2. *Resolved*, That a committee be appointed to frame a constitution for this purpose, and that the committee consist of five, to be selected by the chair.

The Rev. Mr. Davis, Messrs. A. C. Magruder, James Boyle, Jeremiah Hughes, and Henry Maynadier, having been appointed members of the said committee they retired, and after some time reported a constitution which was adopted: after which the officers of the society were chosen.—*Mar. Gaz.*

FROM THE AMERICAN BAPTIST MAGAZINE.

REVIVAL OF RELIGION IN WANTAGE, STATE OF NEW JERSEY.

Extract of a letter from the Rev. Levi Hall, to one of the editors, dated Wantage, Sussex County, State of N. J. Aug. 4, 1817.

"In the month of February, 1816, the Lord began to revive his work in this church. A few were baptised in this and the three following months. But in June the work was more powerful. Some appeared to be awakened in every part of the congregation, while others were rejoicing in the Saviour of sinners. In this month I baptized five. The Lord now poured out his spirit in a most blessed manner; and many poor sinners came with weeping and supplications for mercy. In July there were nine who gave evidence of their having been born from above; who, following the example of their Lord, went down into the watery grave, and were buried with him in baptism. A numerous audience attended on the occasion, and the power of God was evidently displayed.

"In August six more were baptised, and in September eight, in October ten. Mourning and crying for mercy were frequently heard and seen among those who were living without hope. Old saints were greatly quickened, and much engaged: prayer meetings were attended, three, four, and five nights in the week, in almost every part of the congregation. I preached and visited among mourning sinners and young converts day and night, till my bodily strength was almost exhausted: but while my flesh was worn out, with fatigue, my soul was rejoicing in the good work.

"The month of November now commenced; and on the first Lord's day, which was our usual ordinance day, thirteen new converts were baptised; and after baptism we as usual returned to the meet-

ing-house for singing and prayer, and giving the right hand of fellowship. A more glorious time I never witnessed. Numbers were rejoicing, having a good hope through grace; and many in almost every part of the meeting-house were mourning for sin, while penitential tears were trickling from their weeping eyes.

'Great was the day, the joy was great,
When the divine disciples met.'

"There has been more or less baptised every month ever since. The whole number which has been added by baptism to this church in this revival is eighty-five; and the shower, we trust, is not yet over. Some of our ministering brethren have visited and assisted us by their labours during this good work, particularly elders La-beus Lathrop, Henry Ball, and John Wintermore. These were instrumental in refreshing the sheep and lambs of Christ.

"There has also been a precious revival at Brookfield within two years past. They have baptised more than one hundred and seventy; and the second church in Wantage has also experienced a gracious shower of divine grace. They have added by baptism within two years rising seventy.

"O that the whole earth may be filled with the glory of God, and the Holy Spirit attend the word, truth spread universally, and error be found no more! Farewell."

I am, sir,

Yours affectionately,

LEVI HALL.

MISCELLANEOUS.

There is nothing, probably, in which the deceitfulness of the human heart is more fully evinced, than in the readiness with which it observes and censures faults in the characters of others, and its extreme backwardness in applying the same censure to itself. It is quick to see even a mote in the eye of another, though blind to the beam in its own. It was undoubtedly to counteract this self-deceit that the use of parables was introduced; as in them the mind is led on, almost imperceptibly, to pass sentence before it perceives the application to itself. The king of Israel was immediately struck with the injustice exhibited by Nathan, though, perhaps, had the prophet more openly reproved him, he might have found some excuse to palliate his sin. I was led into this train of thought from considering the well known text of Gen. xi. 23. "Yet did not the chief butler remember Joseph, but forgot him." There are few, probably, who read the interesting story of Joseph, without being struck with the ingratitude of the chief butler; and yet probably, much fewer, who, would they turn their eyes from him to themselves, must not be obliged to confess that his fault is, even in an aggravated degree, their own. Christ Jesus, when we lay bound in the prison house of sin and death, not only like Joseph, calmed our fears, but himself wrought deliverance for us; himself opened the prison doors and let us go free; only enjoining us that we should

have him ever in remembrance, and take his conduct as an example for our own. And yet, which of us is there who can look into his own heart, and not allow, that in spite of all that he has done for us, we have too often sinned like the chief butler, too often not remembered this our Saviour, but forgotten him?—*Ch. Ob.*

ANECDOTE.

The following anecdote has been communicated by a person to whom some religious tracts had been given for circulation. "Among the persons to whom I gave your tracts, was a young woman, who was careless about the best things. She read the tract which I gave her, and it was made useful to her. A few days afterwards she came to me with concern, saying, that having laid the tract in a window, and the casement being open, she supposed it had been blown into the road; she therefore wished to have another, which I gave her. A short time after this, it appeared that her conjecture was true: the tract had been blown into the road, had been picked up by a young woman passing by, and she had reason to hope that it had been made very useful to her, by bringing her to attend regularly on the means of grace, and producing a great change in her conduct."

ENCOURAGEMENT TO TRUST IN GOD.

Casting all your care upon him, for he careth for you. 1. PETER, vi. 7.

Engaging argument! here let me rest,
With humble confidence, and faith entire;
What less than this can calm my troubled breast?
What more, can my distrustful heart desire?

Encouraged by so full, so sweet a word,
Fain would my soul forbid intruding fears;
To thee, almighty Father, gracious Lord;
Fain would I bring my load of anxious cares.

But can a vile, a guilty creature dare
Aspire to hope for favours so divine?
Aspire to claim an interest in thy care,
Or boldly call the glorious blessing mine?

O let thy spirit's sacred influence seal
The kind assurance to my doubting soul;
Thy pardoning love, thy tender care reveal—
The blissful view shall all my fears control.

Mrs. STEELE.

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